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## THE EVIL OF LYING

Establish the Idea of Truth in  
the Souls of Children.

Valuable Words by Very Rev. W.  
O'Hagan, C. P.

A lie is defined to be saying what we know to be untrue or the saying of what one knows to be untrue with the intention of deceiving. This is a definition of a lie given in nearly all the dictionaries. The addition, "with the intention to deceive," is not necessarily part of the lie, and yet there cannot be a lie without the intention to deceive.

The whole essence of a lie consists in this—the saying of something which we know to be untrue. In so much so, that if one said what was true and believed it to be a lie, it would be a lie; on the contrary, if one said what was false and believed it truth, it would not be a lie. Now, there are three kinds of lies. There is the jocose lie, the officious lie and the pernicious lie. The jocose lie is that lie which one tells simply to create a laugh, simply done for the amusement of others; and indeed that which seems a lie is, after all, no lie at all, for the person in making this fun has not the least intention of passing off as truth what is to create a laugh, and nobody is deceived.

A good laugh is the spice of life betimes, and a hearty laugh is a regular godsend, and one who in an innocent way can create a laugh is a benefactor of mankind. It would be well perhaps not to be too exacting or critical on little bits of fun of this sort, though they may not exactly fit in with rigid truth. The officious lie is that told to gain our own ends. It is that lie so common among all classes of society, the lie which nobody censures in himself or considers a harm in telling. It is the lie of the commercial and political classes. The pernicious lie is the lie directed against our neighbor's character and behind his back—the delightful exercise of the backbiter and the scandalmonger. This sin is very great indeed, for it is a sin not only against truth, but also against charity. St. Paul tells us to put away lying absolutely, and the doctrine of the Catholic Church upon the point is very explicit and very much to the purpose. It is simply this—it is an offense against God, an injury to our nature, humanity, charity and society. In no circumstance or possible combination of circumstances, the Church says, is it lawful to lie. Sometimes "the end justifies the means doctrine" is described as Catholicism, sometimes it is known as Jesuitism, but its real author was an Italian nobleman,

writer and statesman, named Machiavelli. He it was who declared the end to justify the means, and that not even murder should prevent the realization of any good purpose. Now, because a liar is the pervert of nature, parents should make it the object of their lives to guard their children against so great an evil, and every act of lying should be visited with condign punishment. Youth is the time when this evil takes root, and its meanness should be pointed out.

Once the idea of truth is established in the souls of children it will mold and ennoble their future lives. Acts of wildness or waywardness will pass off as children grow older, but the lie, if it becomes intense in youth, becomes an inveterate pest in old age. What is it that holds society together? Is it not the mutual interdependence of its members trusting in each other's honesty and truth? Let lying become prevalent and unity would be an impossibility. The law of the land recognizes this. Outrages against society are more severely punished than those against the individual. The liar sins against society. He is the forger, the cheat who makes falsity pass current for truth and destroys the confidence of man in man. And it is of this St. Paul says, "Put away lying." Now the precept, "Confess ye the truth,"

## PACIFIC CALENDAR

stands upon a different footing. There are times, we know, when we are bound to speak out the truth, yet there are other occasions when it is prudent to keep our minds to ourselves. Our silence, however, must not go so far as to allow an offense to God or an injury to our neighbor.

**ST. BARBARA AND ST. STANISLAUS.**

Day's lamp burned low upon the western sky,  
And webs of amber light clothed Alpine heights  
With more than wonted beauty, as they towered  
Clear 'gainst the sapphire fringed by shining mists  
Of burnished cloud. In amethystine founts  
The Danube steeped its deep and tender blue,  
And glowed in crimson, flecked by silver where  
The arrowy beams its ruddy surface met,  
And crowned each ripple with a pearly crest  
And lapping oars made music in each wave  
Beneath the gray stone bridges that do seem,  
The City's mother arms thrown round her child,  
How fair she gleamed, how proud unrivaled Queen!  
Vienna, beating heart of life and power.  
Spire, and dome, and facade, bower and arch,  
And storied turrets, flashing splendors sheen,  
And rose lights quivering in the painted air,  
Where purple meets the glisten of the gold  
Now falls the night, the throbbing stars's pulse out,  
And sweetest silences succeed the day  
As midnight deepens in the heavens calm,  
And weary earth is sleeping while above,  
The white night-angels watch, and wait, and pray,  
Yet bend they with a fuller wealth of love  
Beside one couch of pain, where lies a boy

So fair, so pure, with being strangely bright,  
As if a seraph dwelt within the shell Of seeming humanness, and looked from out  
The deepness of his eyes. At times there stole  
Low raptures o'er the face, then sweetest smiles  
Would part the pallid lips. Or deeper burned  
The beauty in his soul, and he would lie  
Scarce breathing, and his lustrious, changing eyes,  
Tired as in Vision, then low thrills of prayer  
Would break the sacred hushes and their boy,  
Would voice his yearning heart unto his God.  
  
Thus passed the days, and as he weaker waxed,  
One longing deep and strong within him grew,  
To hold once more within his glowing breast,  
His God. His Love in Sacramental guise,  
To feel His Sacred Heart throb next his own,  
And hear the silent whispers, soul to soul,  
And hold once more Communion with his All,  
Before his fettered spirit broke the gyves,  
That bound it in the prison gloom of clay.  
Thus when morn blushed, o'er all the russet air  
And sent gold ripples on the pictured wall,  
He saw white hosts from hundred altars raised,  
Veiled in the incense of adoring hearts,  
He saw beneath the chalice's glowing rim  
The bright red gleaming of the Holy Blood,  
And raptured spirits bend in reverent awe.  
And human hearts their weight of sorrow bring,  
And Jesus hear, and bless, and comfort all.  
And when the busy noon clanged thro' the streets,

He met that God, forgotten and alone,  
And when the hyacinthine even deeped  
To purple night, he met the watcher there  
In cloistered tabernacles of His Love  
For e'en in dreams he sought his hidden God  
And White Hosts silvered all his lonely nights  
This prayer, this thought, this hope he cherished yet,  
'Twas all in vain, "no pleading yet nor sigh"  
Could move his listeners. Must he then depart  
Without the one dear treasure of his heart?  
  
One night he lay in anguish, loud they heard  
The throbbing of his pulses and there burned  
Two lurid spots upon the wasted cheeks  
And strange lights flashed within the pain-dim eyes.  
'Twas midnight and he slept. Suddenly a flood  
Of softened splendor bathed the narrow room  
In living gold. And lo! a Lady bright  
In robes as radiant as the noon-day star  
Amid its beauty stood. Beside her bend  
Two cherubim, and fair within her hand  
Enchased in pearl and shining like the sea  
A chalice glittered. On her brow there gleamed  
An anadem that martyrs only wear  
And sweet the lily blossoms spoke the Bride  
Of Him who 'mongst the lilies does repose,  
'Twas Barbara, glorious Virgin, with pure heart.

—Pacific Calendar.

**LOVE OF LIBERTY.**

As well may they strive—but in vain—  
To shackle the waves of the sea,  
As to try by the force of their might to enchain  
Our deathless resolve to be free!

—EUGENE DAVIS.

**CLEAR PATH TO THE CONFESSORIAL**

**Suggestions by a Man who has Found the Way Blocked by Women.**

To the Editor of the Catholic News:

I heard recently a pastor of a large parish complaining of the small number of men who frequented the Sacrament of Penance. He also stated that this neglect on the part of the men not only existed in his parish, but was general throughout that large city. That this neglect on the part of men to frequent the Sacrament of Penance exists in many large cities is apparent to any close observer.

I would like to offer a suggestion. It is make for the men access to the confessional easy and pleasant. As it is now in most large churches, when a man wants to go to confession on a Saturday night he invariably finds access to the confessional blocked and monopolized principally by women, who outnumber the men by about ten to one. If the man is lucky and persevering he will eventually reach the priest in a couple of hours, but in some churches owing to the limited accommodations the experience a man goes through before getting to the priest is something that he would like very much to forget, but when he has occasion to again go to confession the evil one with ghoulish glee will recall it very vividly to his memory, the result of which undoubtedly is in many cases that the man postpones his confession to some indefinite period.

In many churches the basement of the church or some chapel or school hall could be utilized for hearing exclusively the confessions of men. The pastor and his curates could alternate in hearing men's confessions on Saturday nights, and by previously announcing what priest would hear confessions on the following Saturday, those men who had a preference for that priest would know when to prepare for confession; the other priest, or (in large churches where there are more than one curate) priests could meanwhile be engaged in hearing the confessions of women.

This plan is only a modification of

the one so successfully used by missionaries when giving missions. I hope some pastor may be induced to try this plan, and if he meets with any success make it known so that others may follow. E. H.

**ANNUAL FIELD DAY.**

On Admission Day, Sept. 9th, the members of the Sanctuary Society of St. Ignatius Church held their annual field day. The various events on the program took place under the management of Rev. Father Butler, S.J., Director of the society, and Mr. Percy Hennessey. The games began at 9:30 a. m. and ended at 5 p. m. At 2:30 p. m. a sumptuous dinner was tendered the boys by the Jesuit Fathers. Among the invited guests were Mr. M. Heffernan, Mr. J. McCarty and Mr. Sullivan. In all there were 62 present. The boys all expressed their gratification and thanks at the manner in which all the events were conducted owing to the zeal of Father Butler and Mr. Hennessey. The prizes for the winners were distributed on the following day and were in all cases pleasing to those who received them. Following is a list of the winners:

Standing high jump, 1st, H. McCarty, 3 ft. 5 in.; 2nd, J. McCarty.

Standing broad jump (Seniors) L. Lennon, 14 ft. 4 in.; 2nd, R. Williams; (Juniors) 1st, H. Hussey, 10 ft.; 2nd, F. Heffernan.

Running high jump (Seniors), L. Lennon, 4 ft. 4 in.; 2nd, R. Williams.

Walking match, 1st, V. Hayes; 2nd, E. Foley.

Putting the shot (Seniors), 1st, L. Lennon; 2nd, R. Williams; (Juniors) J. McCarty, 17 ft.; 2nd, R. Jones.

Handball (Seniors), 1st, R. Williams and M. Maher; 2nd, H. Hussey and W. Canavan; (Juniors), H. Lonergan and J. Heffernan.

Vaulting (Seniors), J. McCarty, 6 ft. 6 in.; 2nd, J. Dillon; (Juniors) J. Madden, 5 ft. 3 in.; 2nd, E. O'Day.

100 yards dash (Seniors), R. Williams; 2nd, H. McCarty; (Juniors), E O'Day; 2nd, F. Heffernan.

Three-legged-race, J. Mead and H. Lonergan; 2nd, F. Heffernan and T. O'Brien.

Hop, skip and jump (Seniors), 1st,

G. Fox; 2nd, H. McCarty; (Juniors) 1st, H. Hussey; 2nd, J. Meade.

Tug of war (Seniors), H. McCarty, captain; (Juniors), F. Freeman, captain.

Obstacle race, 1st, J. Byrne, 2nd, T. O'Brien.

Coat and hat race, 1st, J. Doherty; 2nd, W. Clifford.

Five heat race, 1st, J. Heffernan; 2nd, E. Foley.

Throwing the hammer, R. Williams; 2nd, L. Lennon.

**A LUCKY YOUNG MAN.**

The luckiest rich young man is the one that has intellectual aspirations. He can use his leisure for studying, and the more he studies the more he will want to study. This is a very different being from the rich man who has intellect as a fad, who likes to know some men of brains, to belong to historical societies and organizations of that character, to have a good library and to look at the title-pages of the books and all the time to keep up the other side of life also—horses, hounds, suppers, clubs, etc. This man then becomes known in an uncertain sort of way as a society man when he is not in the society set and as a man of intellect when he is in society. He generally has an idea that he must write a book, and, perhaps, if he is an honest fellow, he writes it himself and publishes it. It is bad—oh, yes, there is no denying that—but it is a book, and how many of his rich associates have ever written a book? He likes to send it around to his friends and they are glad to accept it, and, of course, they don't read it, or, if they do, hardly know how to criticize it. If he is not honest he may hire some one else to write the book for him, and then it is not necessarily bad, and he may even acquire a reputation because of it.—Washington Star.

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Saturday, October 30th, the Vigil of All Saints, will be a fast day.

## PACIFIC CALENDAR

### PACIFIC CALENDAR

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### EDITORIAL NOTES.

Out of the 400 young men graduated from Harvard College this year, not a single one intends to take up the study of theology.

An analysis of the statistics of crime reported for the census of 1890 from the 15 largest cities in the United States, showed 465,514 arrests during the year. Of these 339,737 were due to drink.

When Father Hecker was asked how he was going to convert people, he answered: "I am a Catholic, and I know that I am right; I can prove that I am right. The only other thing I need is honest men and women to listen to me."

Archbishop Ireland was mustered into the Grand Army of the Republic at Buffalo, August 25th. He has been considered popularly as a member of the G. A. R., but was not until then a comrade. He has been a member of the Loyal Legion for many years.

There are far more divorces in the United States than all the rest of the world together. In New Jersey alone there are 1,100 divorce cases pending in the Court of Chancery. Even the Dakota Indians are beginning to rush to the divorce court.

The officials of the City Auditor's Department, Cleveland, were somewhat startled the other day when a priest walked in and deposited \$300 on a deputy's desk, saying: "This is conscience money. It was taken from taxpayers long ago by one of my parishioners, who was then a

city official. He gave the amount to me the other day with the request that I pay it back into the city treasury." Such a statement naturally roused the curiosity of the deputy who received the money and asked as to the identity of the man who was making restitution for a long past offense, but, of course, the priest was silent on that point, as his knowledge of the facts had been gained through the confessional.

### ST. JOSEPH'S FAIR OPENS.

On Thursday, Sept. 23, St. Joseph's Fair was opened by the ladies of the parish, in the parochial hall, Tenth and Howard streets. The hall is decked in a beautiful garb of radiant colors, and with its rows of ornamental booths, its many artistic decorations reminds one of nature's beauty. An immense crowd was attracted by the opening, and to give enjoyment to the visitors a splendid program was prepared. The booths are ten in all, with many of the fair young ladies of the parish busily engaged taking in coin to pay off the large debt contracted not many years back. One of the principal booths is St. Patrick's, with the most charming maidens of the parish, the Misses McClearney and Viviana Kelly, very energetic workers in the affair, and who are determined to realize a neat sum to aid in decreasing the debt. Miss Jessie Ginney and Miss Francis McDermott are also engaged in aiding St. Patrick's Booth. The principal feature in this booth is a sword contest for the most popular cadet. At present Harry I. Stark of Co. D., L. C. C., heads the list; the voting is showing a decided interest in the League and is very exciting. Miss Emma Geary and Miss K. Hussey are also doing excellent work in the great cause.

During a spiritualistic seance in St. Paul, Minn., recently, a young woman who was present jabbed a hat pin into the materialized spirit to the depth of about four inches. Thereupon the ghost swore in four different languages, and demanded the immediate ejection of the offender. The ghost was right. At spiritual manifestations hat pins should always be checked at the door.

### MIND THE FENCE, GIRLS.

I say it boldly that no girl who has lived less than 21 years is safe to follow her own will or her own ideas of things. Now I do not mean by this that girls under 21 are a lot of irresponsible beings. Here is the simple point: There is just so much that is given to us to learn in so many years. To live for 21 years gives us just the knowledge which belongs to that age; it cannot give us more. We may say of a girl of 21 that "she is old for her years" and that "she knows as much as a woman of 30." This sounds well, and in a way it speaks well for the girl. But it is only a theory at its best; it can be nothing else. Some girls observe more than others, they learn more quickly, they may see things from an older standpoint. But, all the same, the girl herself has actually lived only the years of her age and no more. It is, after all, only the actual time which we have lived in this world that counts for anything. No matter how clever a girl may be, how well she may have taken advantage of her opportunities, there are certain fine little distinctions which she only begins to see and understand after she has passed her twenty-first year. But her parents have passed that time of their lives long ago. They have found out by actual experience, by real living what she has yet to learn and find out for herself. And one thing they have learned is that everything in the world is not divided between the wrong and the right. There may be nothing actually wrong about certain little actions, nothing actually bad about a company of people with whom a girl has been invited to go somewhere, nothing actually wrong about a young man in whose company she is often seen. And yet her parents object and she rebels. She gives them no credit for knowing more than she does, for seeing things differently, for loving her and wishing to shelter her. She sees no wrong, therefore, her action must be right. And just there she makes her mistake. She fails to see the fence between right and wrong—a fence that has been placed there especially for her own protection.—Ladies Home Journal.

**The Way of the Cross.**

[ELEANOR C. DONNELLY IN CATHOLIC TIMES.]

I opened the Blessed Book  
In the hush of a sylvan spot,  
And I read: "Whoever followeth  
Me,  
In darkness walketh not."

Cried my soul: "When shadows flee,  
O Lover, more than friend!  
In the glow of the light I will follow  
Thee,  
Rejoicing to the end!"

But a wind the woodland fann'd,  
And the leaves of the forest shook,  
Turning, as if with a viewless hand,  
The leaves of that precious Book.  
And lo! on another page,  
I read again, with a sigh:  
"If any man will come after Me,  
Let him, himself, deny."

"Let him, himself, deny"—it said,  
(And I trembled shudderingly)—  
"And take up his cross"—it sternly  
read,  
"And follow, follow Me!"

O truth of truths! On the moss,  
I knelt in the greenwood lone,  
And pondered the secret of the cross,  
In the living Word made known.

Who wills to walk in the light  
That flows from a Source divine,  
Lord! In the path to Calv'ry's  
height,  
Must plant his steps in Thine.

For none that path can tread,  
Can walk that royal road,  
Save those that suffer, toil and  
sweat,  
And carry the cross of God!

The way is narrow and rough,  
Sharp stones the foot-path strew,  
And after the bleeding, burden'd  
Christ,

The suff'ring Christians go.

But a glow and glory bright  
On those pilgrims ever beam;  
For the way of the cross is the way  
of light,  
Of light and love supreme!

He—"Her heart is as hard as  
glass; I can't make any impression  
on it."

She—"Have you tried a dia-  
mond?"

# CATHOLIC CHURCH BULLETIN

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## SACRED HEART CHURCH.

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The corner-stone of the new Sacred Heart Church was laid on Sunday, Sept. 12, by Archbishop Riordan. Over 15,000 people witnessed the event, among whom were several of our Catholic societies. The procession formed on Van Ness Ave and marched up Fell street under command of Col. Wm. P. Sullivan, followed by his staff and the League of the Cross Cadets with a large number of members of the leading Catholic societies. After his Grace had laid the stone he blessed the walls. Rev. P. Scanlan was assistant with Rev. T. Carraher, and Rev. Father Muiligan master of ceremonies. Rev. Father Flood, pastor of the church, acted also as an assistant, with his assistants, Rev. Fathers Cullen and McMahon. A large number of the clergy were present. Rev. P. Lynch delivered the sermon in a masterly style. A copper box was deposited in the corner-stone containing the names of prominent men and a number of the clergy.

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## BAD EXAMPLE.

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"Mother," said a little boy once "When shall I be old enough to leave off saying my prayers?" She stared in amazement. "Why never of course, Johnnie," "Oh!" said Johnnie coolly, "I'm nearly twelve years old, and when I'm grown up I don't need to say my prayers. Why should I? Father never does."

Boys always want to copy their fathers; so I don't think that speech of Johnny's was, after all, very surprising,—do you?

It was very sad. As the father of that boy lay down night after night without prayer, I dare say it never struck him that he was doing harm to any one but himself—if indeed, he thought about the matter at all. But all the time what an evil crop that neglect of his was raising in his boy's mind! People don't easily forget early impressions, and Johnny will never forget that father lived without prayer, and so he'll think it doesn't signify much, and he in his turn will set the same example to his children by-and-by.

The library of the Sodality of the Blessed Virgin of St. Ignatius Church has just received an acquisition of over 100 new volumes to its already well-stocked shelves.

The season at many of the Protestant churches in the East, like most of the theatres, has closed. Both will resume business this fall with new attractions, probably.

## PACIFIC CALENDAR



### Children's Corner.

#### THE LITTLE MOTHER.

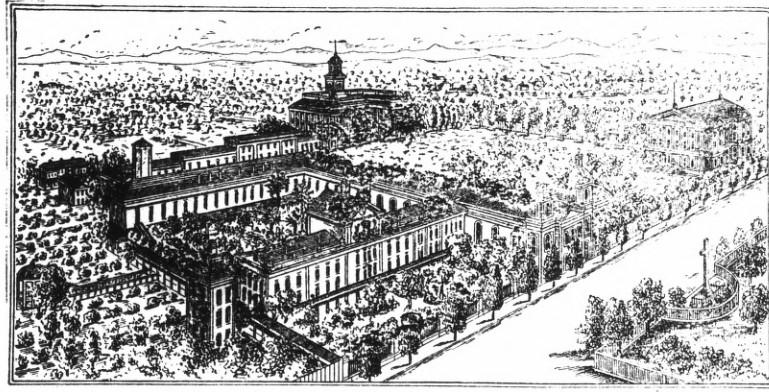
"Millie! Millie! I want you. Where are you?" were the sharply spoken words that greeted my ears as I ascended the stairs of a lodging house. In the doorway above appeared a bright-eyed little girl, who pleasantly answered the call and disappeared. Upon entering the neighboring room, I asked Mrs. Hanlon about the child.

"You may well wish to know," said she; "Millie is an orphan Mrs. Cole has taken to help her do her work. She is a kind-hearted woman but quick-tempered, and poor Millie has a hard life of it sometimes; yet she is always just as you saw her. I'll tell you what she was doing when she was called just now—taking care of two little children for a blind woman who has to go frequently to the doctor about her eyes.

One day I stepped in to see if the little ones were all right in their mother's absence, and there sat Millie, in front of the stove, with the baby on her lap and Maggie by her side. While the baby was getting his bread and milk, Millie was telling droll little stories; and it quite touched my heart to see the three children.

"Well, little mother," said I, "how are you getting on?"

"Oh, splendid! ain't we Mag? We've cleaned up the place, and when Tommy goes to sleep Mag and I are going to have a nice play; and we think Tommy will be a sol-



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REV. JOSEPH RIORDAN, S. J., President.

dier some day, for he can drum so finely on my head with his two little fists, and he shouts out like everything when we laugh at him. Mag and I are going to ask our dear Lord to give back sight to her poor mother, who can't see her baby at all, ain't we? Whereupon Maggie nodded her wise little head and looked lovingly at Millie.

In my frequent visits to Mrs. Hanlon, I found chances to see more of Millie. She was a real little girl, with all her womanly ways. One day I said to her, "Would you like to have a doll?"

Clapping her hands, and shaking her hair from her face, she cried, "Oh wouldn't I, though! I could love it and talk to it, and it would be all my own. Oh, wouldn't I!"

"Is there anything else you would like?" I said.

Looking earnestly at me, she said, "I want so much to learn something—to read and know more." Then in her joyous way she added, "but I suppose that can't be; but I can do something else that is hard work, and that is—be good."

I could not forget my bright little friend, and after trying many ways,

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I at last succeeded to get Mrs. Cole to consent to let her go to school.

Millie then had her two wishes granted; she had her doll and went to school—and I don't know which pleased her most. She worked faithfully at her studies, and was more full of fun than ever. The children said "Play isn't play without Millie." Many a time she would dress up her doll, and while trotting it on her lap would study some long lesson, stopping occasionally to smile on dolly, and say to her treasure, "You and I have empty heads miss; this must not be, so please don't interrupt me until I get all the rivers and mountains safely stowed away."

**BLACK BILL.**

WRITTEN FOR THE CHURCH BULLETIN.

The light is flickering in the church,  
And all the sounds are still  
That in the day had made the search  
Exciting, for Black Bill;  
The village folk are all abed,  
The village streets are hushed, and  
soon  
A man with stealthy haggard head  
Arises from the gloom.  
Within the Altar rails he stands,  
With visage hard and grim  
Heelclasps within his clumsy hands  
An object bright yet dim.  
But hark! a heavy step he hears,  
The door swings open wide,  
Two men, whose angry faces wear  
Marks of crimes and pride,  
Proceed unto the altar  
Making not the slightest sound,  
With steps that do not falter  
Tho' they cast their eyes around.  
Little knew they of another  
Watching with a beating heart,  
Fearful lest his Love and Brother  
From His Sanctuary must depart.  
Eager in their greed for gold,  
And heedless of their King,  
They burst the door of His abode  
With sounds that loudly ring:  
While from his secret hiding place  
Black Bill roared loud and fierce,  
Stand! ye villains! keep your pace  
Or death your hearts shall pierce.  
Bill stood before the altar,  
And seized the glittering steel,

"Ye cowards," he yelled, "ye do not falter

To rob God's house—stay—kneel—  
For though I'm bad and sinful,  
I'll defend it with my sword,  
And for the Sacred Presence  
My heart's blood may be poured."

Amazed, the vile offenders  
Stood aghast before Black Bill,  
Who to cowards ne'er surrenders  
His indomitable will:  
See him guard his Lord and Love  
With a faith so firm and true,  
Their weak limbs refuse to move  
And they know not what to do.  
Before this man they were more  
awed,

And felt a greater dread  
Than in the presence of their God  
Who could have struck them dead.  
The spell was broken suddenly,  
And shot rang out, and lo!  
The victim of a love intense,  
A lifeless corpse lay low.

Poor Bill was lifted by kind hands  
And treated with great care,  
But God the Wise Who rules all  
lands,  
Had chosen to take him where  
No sin or sorrow reigns,  
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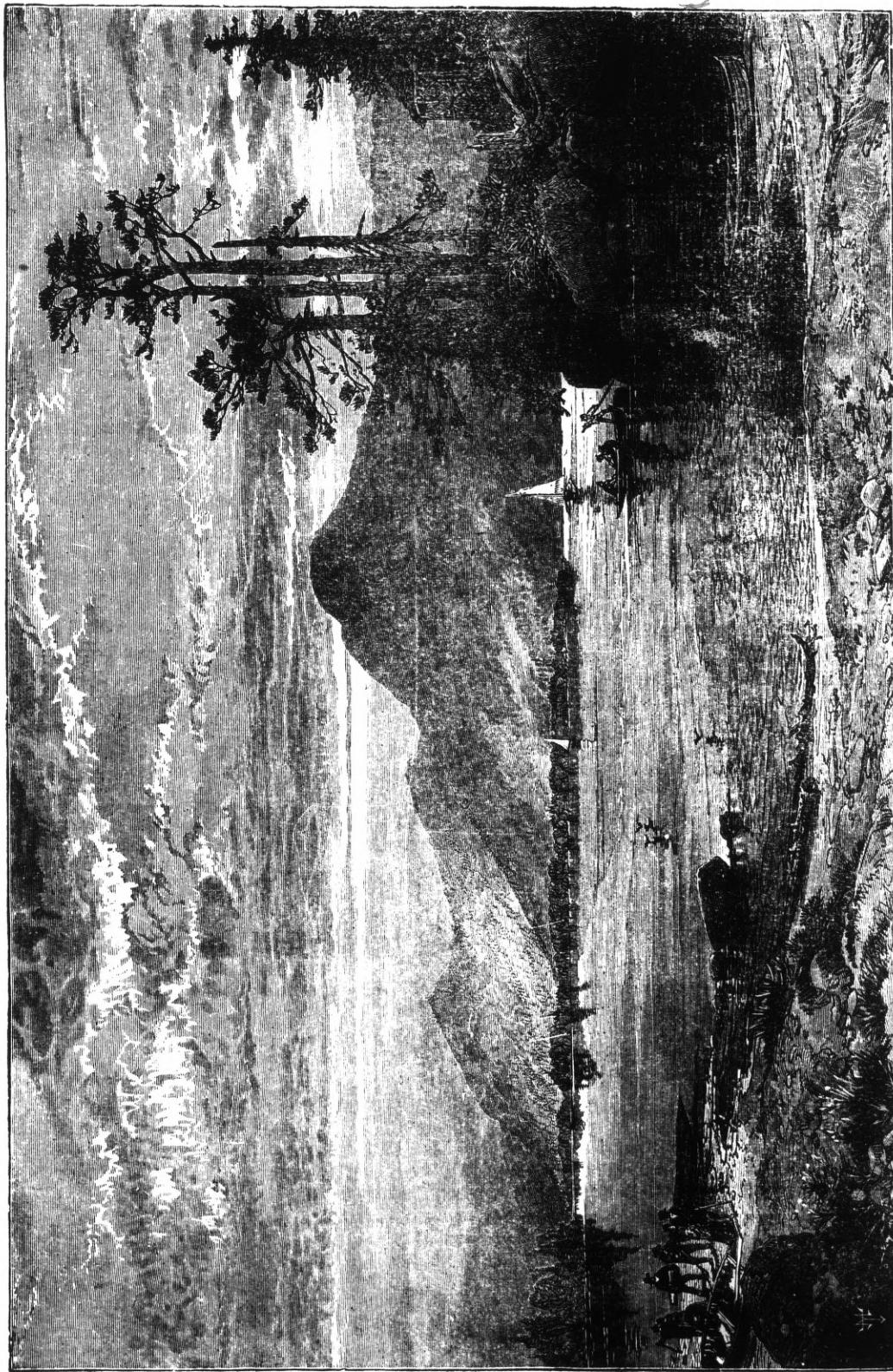


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# CALENDAR.

(Almanac and Calendar of the Apostleship of Prayer.)

OCTOBER, 1897.

DAYS.	FEASTS AND PATRONS.	DAILY PRACTICES.
1. Friday.....	FIRST FRIDAY. St. Remy, Bp. (Apostle of the Franks, 538).	<i>Hold fast the faith</i>
2. Saturday.....	Holy Guardian Angels.	<i>Honor the angels</i>
3. Sunday.....	17th after Pentecost. Most Holy Rosary.	<i>Say the beads</i>
4. Monday.....	St. Francis of Assisi, F. (O.S.F., 1226).	<i>Spirit of charity</i>
5. Tuesday.....	SS. Placidus and Comp., MM. (541).	<i>Reparation</i>
6. Wednesday .	St. Bruno, F. (Carthusians, (1101).	<i>Detachment</i>
7. Thursday.....	St. Mark, P. (336). St. Justina, V.M. (I. Century).	<i>Fortitude</i>
8. Friday.. .....	St. Bridget, W. (1373).	<i>Honor the Passion</i>
9. Saturday.....	SS. Denis and Comp. MM. (117). St. Louis Bertrand (O.P., 1581).	<i>Confidence in God</i>
10. Sunday .....	18th after Pentecost. Maternity Blessed Virgin Mary. St. Francis Borgia (S.J. 1572).	<i>Filial love for Mary</i>
11. Monday.....	St. Kenny, Ab. (508).	<i>Perseverance</i>
12. Tuesday. ....	BB. Camillus and Comp., S.J., MM. (1622). St. Wilirid, Bp. (709).	<i>Avoid slight faults</i>
13. Wednesday ..	St. Edward the Confessor, K. (1066).	<i>Love purity</i>
14. Thursday.....	St. Callistus I., P.M. (22).	<i>Respect authority</i>
15. Friday.....	St. Teresa, V. (Carmelite, 1582).	<i>Loyalty to Christ</i>
16. Saturday.....	St. Gall, Ab. (614) St. Colman, Bp. (550).	<i>Pray for Missions</i>
17. Sunday .....	19th after Pentecost. Purity B. V. M. Bl. Margaret Mary, V. (1690).	<i>Honor the Sacred Heart</i>
18. Monday.....	St. Luke, Evangelist (Physician, 90).	<i>Read the Gospel</i>
19. Tuesday.....	St. Peter of Alcantara (OSF1562)	<i>Spirit of penance</i>
20. Wednesday	St. John Cantius, Parish Priest (1473).	<i>Prudence</i>
21. Thursday....	SS. Ursula and Comp., VV. MM. (383). St. Hilarien, Ab. (372).	<i>Christian courage</i>
22. Friday.....	St. Mary Salome.	<i>Respect the innocent</i>
23. Saturday.....	The Most Holy Redeemer.	<i>Pray for sinners</i>
24. Sunday .....	20th after Pentecost. St. Raphael, Archangel.	<i>Trust in the angels</i>
25. Monday.....	SS. Crysanthus and Daria, MM. (284).	<i>Prudence</i>
26. Tuesday.....	Holy Relics. St. Evaristus, P.M. (109).	<i>Respect holy relics</i>
27. Wednesday ..	Vigil. St. Elesbaan, K. (523).	<i>Despise the world</i>
28. Thursday....	SS. Simon and Jude, App.	<i>Firm hope</i>
29. Friday.....	Ven. Bede, D. (735).	<i>Fidelity in trifles</i>
30. Saturday....	Vigil—Fast. St. Alphonsus Rodriguez, Lay Brother (S.J., 1617).	<i>Spirit of prayer</i>
31. Sunday.....	21st after Pentecost. St. Siricius, Bp. (398).	<i>Honor bishops.</i>

EXPLANATION: The number after a Saint's name is for the year A.D. Bold-face type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor.—O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess; V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C. P.—Passionist.

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- ST. MARY'S CHURCH**—Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holydays at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eve of Holydays, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.
- ST. ANTHONY'S CHURCH**—Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.
- ST. BRIGID'S CHURCH**—Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector. Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a. m. Vespers, 7:30 p. m., week day Masses, 6, 7 and 7:30 a. m.
- ST. DOMINIC'S CHURCH**—Location, cor. Bush and Steiner streets. Served by the Dominican Fathers connected with the monastery adjoining the church. Masses on Sundays at 6, 7, 8, 9, 9:45 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Vespers at 7:30 p. m. Masses on week days at 6, 6:30, 7, 8 a. m.
- ST. PETER'S CHURCH**—Location, 24th and Alabama streets. Rev. P. S. Casey, Pastor. Masses at 6, 7, 9, 10:30, a. m. Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.
- ST. IGNATIUS' CHURCH**—Location, Hayes street, near Van Ness Avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius College. Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30 a. m. Rosary, 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction, 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m. Rosary and other Devotional Exercises, 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Rev. Father Hickey, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Calzia, S. J., Director. Boys Sodality at 8:10 a. m., Father Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.
- ST. PAUL'S CHURCH**—Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sunday at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7. a. m.
- ST. BONIFACE'S CHURCH (German)**—Location, Golden Gate Avenue bet. Jones and Leavenworth streets. Conducted by the Franciscan Fathers. Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers, 7:30 p. m. Week days, 5:30, 7, 8 a. m. Holydays, 5:30, 7, 8, 9 and 10 a. m.
- ST. TERESA'S CHURCH**—Location, Tennessee street, near Butte, Potrero. Rev. P. O'Connell, Pastor. Masses on Sunday at 7 and 10:30 a. m. Vespers, 7:30 p. m.
- HOLY CROSS CHURCH**—Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7:30 a. m.
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- YGLESIA DE NUESTRA SENORA DE GUADALUPE**—Location, Broadway, bet. Mason and Taylor streets. Rev. A. M. Satandreu, Pastor. Res., 908 Broadway street. Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.
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- ST. JOSEPH'S CHURCH**—Location, cor. Tenth and Howard streets. Rev. P. Scanlan, Rector. Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers, 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and funerals must be made in due time at the parochial residence adjoining the church. Business hours, 9 to 10 a. m. and 7 to 8:30 p. m.
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- ST. FRANCIS' CHURCH**—Location, cor. Vallejo and Montgomery Ave. Rev. T. Caraher, Pastor. Sunday Masses at 7, 8:45, 9:30 and 11 a. m. Children's Mass, 9:30. Vespers, Sermon and Benediction, Sunday, 7:30 p. m. Daily Mass, 7:30 a. m.
- ST. JAMES' CHURCH**—Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m., Sundays; daily, 7 a. m. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.
- STS. PIETRO & PAOLO CHURCH**—Location, Filbert and Dupont streets. The Rev. Salesian Fathers, of the Congregation of Don Bosco. Rev. R. M. Piperni, Superior. Masses on Sundays at 6, 7, 8:30, 10:30 a. m. Vespers, 7:30 p. m.
- ALL HALLOWS' CHURCH**—Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor. Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers, 7:30 p. m.
- ST. CHARLES BORROMEO'S CHURCH**—Location, cor. 18th and Shotwell streets. Rev. P. J. Cummins, Pastor. Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers, 7:30 p. m. Sunday School after 9 o'clock Mass.
- SACRED HEART CHURCH**—Location, Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Res., 550 Fillmore street. Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers, 7:30 p. m. Mass on week days at 7 a. m.
- MISSION DOLORES CHURCH**—Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Res., w. s. Dolores street, near 16th. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers, 7:30 p. m.
- NOTRE DAME DES VICTOIRES (French)**—Location, Bush street, near Stockton. In charge of the Marist Fathers. Masses on Sundays at 7, 8, 9:30, 11 a. m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.
- OLD ST. MARY'S COLLEGE PARISH**—Location, Mission Road. Rev. P. Brady, Pastor. Masses on Sundays at 8 and 10:30 a. m.; week days, 6:30 a. m. Vespers at 7:30 p. m. Sunday School after 8 o'clock Mass.
- ST. AGNES' CHURCH**—Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1224 Haight street. Masses on Sundays at 7:30 and 9:30 a. m.; week days, 7:30 a. m. Sunday-school after 9:30 Mass. Vespers, 7:30 p. m.
- ST. ROSE'S CHURCH**—Location, Brannan street, near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a. m. Vespers, 7:30 p. m.

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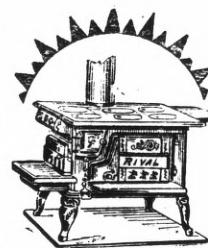
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Ladies or gents. Exclusive territory. The Rapid Dish Washer. Washes all the dishes for a family in one minute. Washes, rinses and dries them without wetting the hands. You push the button, the machine does the rest. Bright, polished dishes, and cheerful wives. No scalded fingers, nosold hands or clothing. No broken dishes, no muss. Cheap, durable, warranted. Circulars free.  
**W. P. HARRISON & CO.**, Clerk No. 12, Columbus, O.